

REPORT
OF THE
FIFTH CONFERENCE
OF
OFFICERS AND REPRESENTATIVES
OF THE
FOREIGN MISSIONS BOARDS
AND SOCIETIES
IN THE
UNITED STATES AND CANADA
HELD IN THE
PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

January, 12, 13 and 14, 1897

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156 Fifth Avenue, New York

Self-Support.

statistics each time he receives his salary. It gives in the beginning here the number of scholars enrolled, the number of school days he has taught, the total and average attendance, and a short account here of the fees he has received, the local contributions and money received from the mission. He signs it himself and has some one representing the local community sign it, and sends it in in order to get his money from the Station Treasurer. I should like very much to hear from the Boards. We have a number of letters here from the Boards stating the progress during the year, but as the members of those Boards are all here, I should much prefer hearing from them.

Dr. BROWN: The Presbyterian Board has definitely committed itself to the policy of self-support, and has been urging it upon the various missions, and we have been very much gratified by the vigor with which the missions connected with the Board have grappled with this important question. One of the most notable being that recently taken by the Western India Mission, where the following action was taken upon the recommendation of a Committee on Dr. Nevius' methods:

First. That every man be urged and as far as practicable required to "abide in the same calling wherein he was called."

Second. That every Christian be urged and expected to strive to hear clear witness to Christ and labor for the extension of the Gospel voluntarily and without pay in his own neighborhood according to Christ's command and the example of the early Church; and that the mission depend more and more upon such voluntary service for Christ.

Third. That at first groups of Christians in separate villages be formed into classes with leaders chosen from among themselves; and later, when the local Christian community grows stronger, that churches be organized and elders ordained, such leaders and elders to serve without pay until such time as the churches shall be able to call and support their own pastor.

Fourth. That the mission employ agents paid entirely by the mission to supervise the work under the missionaries, and other agents only when paid in part by native funds, all to be under a regular scale of pay with definite qualifications.

Fifth. That churches be advised to incur only such expenses from the first as they are able to meet themselves, especially for church buildings, and that the mission hereafter ask for appropriations for the erection of buildings only for evangelistic purposes in places where suitable buildings cannot be rented.

Sixth. That native Christians be urged in all cases of need to appeal for help to their own churches first and not to the mission or missionaries, and the churches be urged to provide a church fund to be used in such cases at the discretion of the church session or board of trustees or committee of deacons.

Seventh. That the following rules on standard and scale of pay for mission agents be adopted:

Self-Support.

The classification and monthly salaries of agents shall be as follows:

CLASSES.	4TH GRADE.	3D GRADE.	2D GRADE.	1ST GRADE.
Preachers.....	Rs. 7	Rs. 8	Rs. 9	Rs. 12
Teachers.....	7	8	9	12
Bible Women.....	5	7	9	10

Preachers are admitted to the third, second and first grades of service after three, seven and twelve years of faithful and approved service as preacher, conditional upon the passing of certain examinations at the end of each period before being admitted to the grade above.

Teachers are admitted to the third, second and first grades of service after three, seven and twelve years of faithful and approved service as teacher, conditional upon the passing of certain examinations at the end of each period before being admitted to the grade above.

Bible women are admitted to the third, second and first grades of service after three, six and ten years of faithful and approved service as Bible woman, conditional upon the passing of certain examinations at the end of each period before being admitted to the grade above.

Discussion.

MR. MOFFETT OF KOREA: I was struck with the similarity of the report from the India Mission to one adopted by our own mission. We have been following for nearly two years almost identically the plan spoken of in the report from India, and I may say that we are under very great obligation to this Committee for a great many of the methods proposed to us. My own conviction, from seven years' service in Korea, is, that the self-support of the native church depends almost entirely upon the individual missionary. If the individual missionary is filled with the conviction that that is the best method, he can have it undertaken by the native church, but if he is not of that conviction the withdrawal of funds on the part of the Board will not prevent him from providing the native church with money. The missionary can obtain money outside the Board; and I feel that this Conference can do nothing better for self-support than to bring to the individual missionary the facts which will convince him that the very best method of establishing a native church is upon the self-supporting basis. In our own field we have had very marked instances of this. In every case where the missionary has urged that upon the native church, it has been successful. I know in my own case it has been a very marked one. I was asked to establish schools in Pyeng Yang. I said, yes, if the native church would agree to undertake the partial support of such schools. At first they thought themselves unable to do anything. I insisted, and refused to start

the school. Before the year was over the native church had provided half the support of two schools. In the case of church building I have pursued the same policy. And within two years we have built in our station 11 native churches, none of which, however, has cost more than \$50, running from \$15 to \$50. But the natives have supplied them almost entirely, and the buildings correspond with their environment.

QUESTION: What are the financial conditions of these people?

MR. MOFFETT: In our own church, Pyeng Yang, where a little over a year ago, perhaps almost two years ago, there were probably twenty men who were contributing from one to ten cents a week, we introduced the envelope system and within a month of that there were eighty men giving from one to fifteen cents per Sabbath.

QUESTION: What is their ability?

MR. MOFFETT: The wages of laborers are 10 cents per day in gold. The wages of a carpenter will run about 15 cents a day.

QUESTION: What is the cost of living?

MR. MOFFETT: A family will live on \$2 in gold a month. I supported a man at one dollar per month for two months.

DR. SCHOLL: The thought has been passing through my own mind that we recommend to our home churches a line of similar action. It seems that everything that has been said this morning on the subject of self-support will apply to the home churches a hundred-fold.

REPORT OF COMMITTEE ON UNIFORM STATISTICAL BLANKS.

REV. SAMUEL W. DUNCAN, D.D.

Shortly after the last Conference your Committee mailed a copy of the Statistical Blank to the Secretary of each Mission Board, accompanied by a letter, with the view of eliciting some expression of opinion as to the approval or otherwise of the form submitted. Replies have been received from fifteen Boards associated with this Conference. The replies may be summarised as follows:

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—Not adopted yet.

AMERICAN BAPTIST MISSIONARY UNION.—Not adopted yet.

SOUTHERN BAPTIST CONVENTION.—“Our board has not yet taken any action on the Statistical Blanks, but I am willing to use them with the missionaries to get up information.”

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.—“Have run over the blanks and find them perfectly satisfactory.”

FOREIGN CHRISTIAN MISSIONARY SOCIETY.—“We have to say that the blank which you have prepared seems to be perfectly satisfactory to us. This is in response to the request of Dr. Samuel W. Duncan.”

METHODIST EPISCOPAL (NORTH).—“Our Board cannot well adopt the Committee's Statistical Blank as its own, as there is an official blank prescribed by our General Conference which all our conferences

are obliged to follow, and in the missionary offices we simply require some additional statistics for our own use.”

METHODIST EPISCOPAL (SOUTH).—Dr. Lambuth in returning the blank makes a few suggestions as to phraseology, “Name of Conference” instead of “Name of Station;” “Name of Charge” instead of “Name of Town or Village.” This simply for blanks sent to Methodists. He also suggests that the word “native” be prefixed to “preachers” to avoid possible confusion.

FREE METHODIST CHURCH MISSION BOARD.—“I have received from Samuel W. Duncan copies of ‘uniform blanks’ with a request to make any suggestions, etc. I am aware that it is difficult to frame a blank of this kind which will be satisfactory to all. I judge that the one sent is very good and quite complete. Some of our missionaries have suggested that they report their kraal work. As they carry it on, it unites Bible work and evangelistic work. How would it do to have your ‘uniform blank’ embrace some additions under head of Bible work, as follows: Number of kraals visited. Scriptures or portions of Scripture given away or sold. Number of tracts given away or sold. Number of public religious services held at different kraals. As they unite different kinds of work, it may not seem clear to them how to fill out the blank.”

PRESBYTERIAN (NORTH).—Adopted.

PRESBYTERIAN (SOUTH).—“Dr. Chester made no objection to the form of Statistical Blank.”

UNITED PRESBYTERIAN.—“The blanks for statistics relating to self-support are, so far as I can see, all that could be framed, and I have no suggestions to make in relation to them.”

REFORMED CHURCH IN NORTH AMERICA.—“In compliance with the request of Dr. Duncan, I herewith intimate that the blanks came duly to hand. I have no corrections to make. Ours being a native mission, of course there are things in the blank that will have no relevancy to our work.”

REFORMED CHURCH IN AMERICA.—“At Dr. Duncan's request I write to say, what you already know, that so far as I now see, the blanks are satisfactory. They will, if carefully filled out, secure just the information we want to have. There is the rub.”

REFORMED CHURCH IN THE UNITED STATES.—“Our Board adopts the Committee's Statistical Blank so far as it is applicable to our work.”

UNITED BROTHERS IN CHRIST.—“We have made good use of the Statistical Blanks given us by the united action of all the Societies through your Committee. Am sure it has greatly helped us in Africa, and in Japan our people are doing splendidly in the direction of self-support.”

From these letters it would appear that the proposed Blank does not meet with entire approval from those responding, while the silence of many would seem to indicate at least indifference regarding it.

The responses from the stations also to which the Blanks have been sent for several successive years do not show unanimity in favor of its adoption. While it may be said that it has grown in favor among the missionaries on the fields represented in the convention, many urge objections to its adoption.

Your Committee likewise, while unanimous in the conviction that a uniform Blank is very desirable, and that if such can be adopted it

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route. The was merely a (nt) and had on, we were erected by could hardly ut for their t cost them ey. It has board floor; exclusively school in the room. The et is amazing- resources of a. Like nearly a, this one was missionaries. I e latter amounted wiser plan to let els. fifteen days, visiting and seeing "how eable things are especially where discipl. After some years in e realizes what the apostle e churches." ven stations were visited, of 160 miles. One of the with which we are meeting

just now is the proselyting policy carried on by the Roman Catholic Church. They are systematically erecting chapels in every village where our work is established. I rejoice to say that we have not as yet lost a single member of whose sincerity we feel assured. We trust that the Lord may be using this as a sifting process by which we may know who is on the Lord's side. Like Gideon's army, the steadfast three hundred shall yet win the day.

LETTER FROM REV. W. M. BAIRD.

Seoul, Korea, May 14, 1897.

I have just returned from a trip into the north to assist the Pyeng Yang station, in accordance with the appointment of the last annual meeting. Mr. Whittemore will write you more particularly about the work. The region visited was the Euijoo circuit, which has not been visited since the war between Japan and China. Our Korean helper, Mr. Yang, has been making regular visits to these fields. He has been doing good work. The whole region seems to be in a hopeful condition, and to give much promise if carefully worked. Everywhere I went I could not but feel that I was among a people prepared of the Lord. Their attitude toward foreigners, their social conditions, their tendency to listen to the truth, would all make one think that they were a different race.

Without entering into details, I can say that on the whole trip we visited five places where believers

Aug. 1897

[August,

meet together for worship every Sabbath, and that we heard of five other places where they meet regularly for worship. Other places were reported where there was a growing interest. Seventy-four men and women were examined, thirty-one were received as catechumens, twenty were baptized. This probably represents an interested constituency of two or three hundred. The work in Sakjoo is the most promising of any. In this place, where Mr. Moffett once thought he was in danger of being stoned, six men and six women were baptized. One man, who lived at a distance, after spending Saturday in hard labor in his fields, traveled most of Saturday night to be able to spend all of the Sabbath at the meeting, and then returned to his home after the evening service. Similar cases of interest might be mentioned.

I have not seen any place in Korea where the people seem so attentive to hear as in the north. Many of the hindrances to the work which exist in other places do not seem to be found there. The whole north seems to stand much in need of work being done *just now*, without the delay involved in learning the language by a new missionary. I was much pleased with what I saw of the northern work—earnest, aggressive, Scriptural, sensible, seemed to be words applicable to the church work there. The people are mostly able to read, and very eager to read the Bible. The work has now reached a stage where they especially need three things. To my mind these are in their order of importance—First: The Bible in the Korean language. Second: Careful instruction of their helpers, teachers and leaders, in order that they may properly train the Church to know God and his word. Third: An aggressive evangelism into the regions beyond, many of which are already calling for teachers.

— W. M. Baird
May 14, 1897

Rev. J. B. Ayres writes of itinerating work in Japan, and of bright encouragements in the condition of the work, and he presents some hopeful aspects of the effect of the retrenchment. Under date of May 14 he writes:

At present I have two trips on my hand. One is to make arrangements about a place where we have dismissed a helper on account of the cut. The other is to keep a promise that I made to come and baptize a woman. She wished baptism last year, but there were reasons why I asked her to wait. It is at Yadomimura, a most inaccessible place. The helper always walks a large part of the way when he comes over here. In fact walking is the only way to get there. I suppose one might hire a jirikisha to get over there, but unless it was kept for the purpose of returning, the journey back must be on foot. When Mrs. Ayres went over there with me she came home on a cart such as freight is hauled on. I go on my bicycle. I have worn out one bicycle. I suppose I have ridden 10,000 miles on this wheel. My present cyclometer was put on last November, and registers 1147 miles already, notwithstanding I rested a good bit in the winter when the roads were bad. On the last trip from Kimamoto to Usuki and home again, the rear wheel went badly, the spokes began to break, and the last day's riding was done in the dread that every revolution would be the last, and the wheel

would collapse and leave me to foot it home. I managed to get it here, and got some new spokes, and now can ride it a little, enough to finish up on I hope. The roads here are very hard on the bicycle, especially as I always carry a bit of luggage.

The work in general is very promising. I think in all my stay in Japan I have never seen it so much so. I do not know as yet how the cut will effect our work in particular, but everywhere, without regard to denomination, things are looking up. There are inquirers at all the preaching places, and in most of them applicants for baptism. The general apathy is giving place to interest. The old opposition is about dead, though it still lingers out-of-the-way places. But even with those care not for Christianity, opposition to the Christian religion is a sign that the opponents are being broken down. The rise in prices is very bad. We positively must raise another year. Many of them have kept free from debt. Some of them do so. I have just paid off my debt not with mission money. Shozaburo, who is a helper in this region. Others have made shift to get through hard times have not. It is hard to adjust. It is not proper to raise prices of every thing right because we have other salaries. Our helpers, feel the change.

The cut will course there were not in another about ought to keep. Then I sent them that they must. They are pretty hard fifty years of. He is too old not one of our. It is very bad fore I leave and I were to cut fall heavy men. Then I it is time for them how that will cost it. I think the

Mr. Ayres ple to develop the work where the promise is very ingly attractive; they are so impressed with the general air of degeneracy to enter the work. He

When the Spirit of God is in the midst of such poverty and well, it is the same old where with Jesus." We but we always find we can

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W. H. ... & E. ...
Judges

Pyeong Yang, Korea
May 16th 1897

Dear Dr. Ellinwood,

I returned about ten days ago from a month's trip among the northern churches in company with Mr. Baird. The oversight of these churches was assigned to me by the last meeting of the mission, but the reports that came to us during the winter showed us clearly that the situation deserved the attention of a fully equipped worker, so Mr. Baird was finally induced to make the long, (nearly two weeks) trip overland from Seoul. This section of country visited lies to the northwest of Pyong Yang, about 150 to 200 miles distant and mainly up amongst the mountains which make travelling exceedingly hard, especially for a wheel. The churches had not been visited since the way, Mr. Moffett's last visit, being three or four years ago I believe. We therefore expected

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changed man, and trying to live a right life. You may possibly recall him. He was formerly Mr. Moffett's helper, but had to be removed, owing to his bad ways. During our visit he made a full public ~~pro~~ confession of his guilt, and apparently desires to live as the Lord would have him.

Another interesting and encouraging case. We spent one Sunday at Sak. In a walled country seat amongst the mountains, the same town from which Mr. Moffett was driven out a few years ago. The believers were scattered over quite a large stretch of country, and many of them came in long distances to be baptized. One man especially interested us. He was a busy farmer living 20 miles away over the mountains. As it was right in the midst of the planting season, he couldn't leave until his work was done on Saturday, so he started then, ~~staying~~ staying most of the night, in order to be on hand for all the services. Then in the

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he started back home again so that
he should in hand to the his work
as usual Monday morning. Such
cases as these certainly show that
the Holy Spirit has entered the hearts
of these people. But I must stop.

We heard indirectly last week of
the ^{spiritual} ~~spiritual~~ ^{work} of the Spirit of Pine-
ton, Germany. We hope to see more
shortly.

Yours very sincerely
A. C. Whetstone

P.S.

Your two good letters of January 17th &
20th were both received and ~~greatly~~ ap-
preciated. In both cases I notice that
your secretary addressed me at
Peking Yungo which caused the letters
to be delayed quite a little. The
Japanese postal system is far from
perfect, and letters simply address-
ed Seoul, reach us more promptly

A. C. W.

Whittemore to Ellinwood
after trip to Yalu River with
Dr. Baird.

Pyeng Yang, Korea
May 16, 1897.

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The reports in January as to the state of affairs in the Eui Ju Church itself, were bad, but we found things much improved, and one of the principal disturbers of the peace, apparently a changed man, and trying to live a right life. You may possibly recall him. He was formerly Mr. Moffett's helper, but had to be removed, owing to his bad ways. During our visit he made a full public confession of his guilt and apparently desires to live as the Lord would have him.

Another interesting and encouraging case. We spent one Sunday at Sak Ju, a walled county seat amongst the mountains, the same town from which Mr. Moffett was driven out a few years ago. The believers were scattered over quite a large stretch of country, and many of them came for long distances to be baptized. One man especially interested us. He was a busy farmer living 20 miles away over the mountains. As it was right in the midst of the planting season he couldn't leave until his work was done on Saturday, so he started thru, walking most of the night, in order to be on hand for all the services. Then in the evening after he

Whittemore to Ellinwood, page 2.

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We heard indirectly last week of the probable appointment of Mr. Hunt of Princeton Seminary. We hope to hear more shortly.

Yours very sincerely,

N.C. Whittemore

P.S.

Your two good letters of February 17th and 20th were both received and greatly appreciated. In both cases I notice that your secretary addressed me at Pyeng Yang which caused the letters to be delayed quite a little. The Japanese postal system is far from perfect, and letters simply addressed Seoul reach us more promptly.

NCW

211.
Pyeong Yang Korea

Jan. 20 '97

Dear Moffett:

No came in this morning with the mail bringing your letter from Honolulu, which it is needless to say it was a delight to receive. We are pecking along as usual trying to do what we can with our our-taunted knowledge of the language. I believe the Koreans get a little good from me, but O! how little it must be. Miller is here now, and the class is in full swing. We have about fifty attending, 32 or 33 that we pay for, and the balance at their own expense. Two women came up from Whanghae, and are attending at their own charges. We have a good lot of new, and I think they are getting good. Part of my time I give to teaching singing, and they are making fine progress. Mrs. Lee and I invited them to the house, on two evenings, i.e. half came one evening and half the next. We had gamsa &c. and they all seemed to enjoy themselves.

Last Sunday we had the Communion, and baptized 23. There are more to be examined but the days are so full that we don't get much time to give to them. About 100 took part in the Communion. Our church presents the same problem as last year. It is again too small to accommodate all who wish to come.

I'm stuck now for I don't know how to enlarge any more unless we put on another wing and make the building a cross.

We have up only our stove, that "Kinnick" and it is ample, making the building very comfortable. Among those baptized were six women. Yang reports splendid work in his district. Whittemore is to start up there just as soon as the roads allow in the spring. Whit has been bucking too hard at the language, and has been a little under the weather for a day or two. He is just a fine fellow Moffett, and it is beautiful to see the way he is going at the language. He don't say much.

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He sits down and digs like a Trojan. Doc.
speaks all the time about what he is going
to do. whereas "Whit" says nothing but does it.

We are having our coldest winter - 12 below.
but we are snug and comfortable, as our
house is very warm — Telegram just
came to us from Vinton telling of Miss.
Jacobson's death. She died to-day Jan. 20.

She had abscess of the liver, and had to
be operated upon, from which she never
recovered. God's ways are past finding out.

We are having more snow this winter than
I have ever seen in Korea. After class
Miller is to go down to Anak on his way
home, and I leave for the Syou An and
Hau Chum circuit. The snow is so deep, I
don't know how it will be for itinerating.
Choi, the brother, our Choi, had a son born to
him the other day, and in consequence is
happy. We are planning to baptize the child
next Sunday, which will be the first infant
baptism, will it not?

We are all very well, and happy in our work.
It is a great treat to have Miller with us, and
we are enjoying it exceedingly. Evidently great
pressure is being brought to bear upon him
in Seoul, as they for he don't talk as he
did the night he came home. I don't know
whether he will come here or not, but this
I know, that if we are in the right spirit
at the next meeting, it will be decided all
right.

I hope this will find you
getting well fast. For you know you
~~will~~ must do that before you can come
back here. Everything is going well I
think, and the work is progressing but
we do miss you so, and we will begin
to count the days, till your return before
long.

With love from us all

Ever yours
Graham Lee

Miss Jacobson's illness and death

RECEIVED
FEB 26 1897
DR. ELLINWOOD.

Seoul, Jan 28, 1897

Rev. J. F. Ellinwood, D.D. Dr. Arison.

Dear Sir - It is with much sorrow that I undertake the sad duty of writing you the details of the sickness and death of Miss Jacobson. Last August she had a severe attack of dysentery from which she apparently wholly recovered returning to her work at the hospital about the beginning of October but the sequel shows that while she recovered from the dysentery the poisonous matter was carried to another part of her system to develop later on. She complained more or less of illness during the progress of the Annual meeting in October but only of indefinite symptoms, keeping up until the meetings closed, when she suddenly yielded to an attack of chills and fever of a severe type. For the first day or two it was thought to be malarial intermittent fever but the symptoms began to develop more like typhoid fever and for a week or so we feared it might prove to be such, but they again changed and presented the type of malarial remittent fever. In the course of a week or two as the fever did not yield to the usual treatment and some local symptoms developed in the liver I was

led to fear the development of suppuration in that organ especially as she had recently suffered from dysentery which is frequently the originator of an hepatic abscess. However many of her symptoms improved and she was able to go out in her chair occasionally. At the beginning of her illness we placed her in a room in our new house where she remained until able to be about when she accepted one of the many invitations of friends in both our own Mission and the Methodist mission, and went up to Dr. Victor's.

Her condition however did not change much, except that the local symptoms became more prominent especially becoming more severe and the liver becoming gradually larger, so that we became more and more inclined to the opinion that she was suffering from an hepatic abscess.

I explained to her fully what I feared and told her plainly of the dangers connected with such a condition, but she received the information with perfect calmness, declaring her trust in her Saviour and her readiness to go if called upon. I explained to her the need of making an aspiration of the liver in order to make sure of the diagnosis and told her that if we found pus it would be necessary to perform a serious operation in order to evacuate it. She said she would like to go to a hospital

where she could have trained ²nurses for the operation and we all agreed that it would be best for her to do so. She however desired to have the aspiration done here so that she might know what her condition was, so on Jan 7th Dr. Vinton administered an Anæsthesia and I in the presence of several physicians aspirated, and to our regret found pus at the first insertion of the needle. We withdrew about 5 ounces of pus by means of the Aspirator and she recovered from the anæsthesia and for a day or two was much more comfortable. She then stated she wished the operation to be performed here and as there was also a general consensus of opinion that the former overland to Chungking followed by a voyage in midwinter to Tokio or Shanghai would endanger her life very much it was finally decided to operate here. We all realized the gravity of the proceeding and took every precaution that we could here to secure a successful result. Monday morning Jan. 11th was fixed upon and nearly all the members of both the Methodist and our own missions met just before the hour for operating and united in asking God's blessing upon it, while at the same time the native Christians met in their church for the same purpose. The operation involved first an abdominal section and then cutting through the liver tissue until the abscess was opened and the pus

evacuated. After considerable difficulty owing to the depth of the abscess, this was accomplished and she was placed in bed, to recover from the anaesthetic which as before was administered by Dr. Vinton. I was assisted in the operation by Drs. Whiting, Cutler, & Busted, while Mrs. Bunker and Miss Wambold also were present and rendered valuable help, two of my Korean hospital boys also at Miss Jacobson's special request, being present and assisting. She suffered a good deal from the shock of the operation but after a few hours recovered from that and apparently progressed fairly until Saturday afternoon Jan 16th when serious symptoms developed. Her stomach had refused nourishment and we had had to depend upon rectal feeding so that she had become very weak, but her temperature had fallen to normal and her pulse had improved materially and on Saturday morning we were very hopeful of a good result as no abdominal symptoms had set in. However, on Saturday afternoon the pulse suddenly gave way and during the night I feared she would not last until morning but she revived early Sunday morning and gave us a little hope which however was soon dashed by her falling again into collapse. We watched with her all day Sunday looking for her death and all Sunday night but Monday morning found her better, pulse stronger & head clear, and we again hoped,

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especially as she was able to retain a
good deal of nourishment. So she continued
all day Monday and Monday night and until
Tuesday morning. About noon on Tuesday she
began to fail again having developed symptoms
of trouble in the lungs. During that afternoon
she coughed up a quantity of bloody matter which
caused us to think it probable that a secondary
abscess had developed there, in which case
of course we could hope no longer. She
gradually sank and at 12:30 A.M. Wednesday
peacefully breathed her last.

Her illness and death have been a source
of great grief to us all and I am sure
you will be shocked, but we are comforted
by the glorious testimony she gave of her sus-
taining faith and by the perfect satisfaction
she expressed with everything that had been
done for her. The entire community has been
aroused to an unusual degree of sympathy.
The Russian Minister gave order that no noise
should be made by the soldiers of the guard
so that all the usual bugle calls, beating
of drums, &c. was discontinued. Champagne
&c. than could be used was sent from the
Russian Legation, the English Legation, and
the Customs, the ladies of both the Methodist and
Baptist missions vied with those of our
own in assisting to nurse her, and in fact
nearly everybody, including the Korean Christians

did all they could to show their sympathy and their desire for her recovery, while we who were in attendance were constantly held up in prayer that we might with clear heads & steady hands be sustained during the trying ordeal.

What can I say of her? She gave us all an object lesson in perfect resignation to God's will, in calmness under going trial, in joyful going forward to meet her Savior, that we shall not soon forget. When I told her that a change of location had occurred she said "if so, it is well, I am not averse. I am so glad I came here. It is good to die in the harbor. I am glad I did not go to Japan for I am dying amongst friends. I had been trusting in my own merit I could not stand, but when I think of all Christ has done for me, I have no fear. It is sweet to die."

The operations were performed in Mr. Miller's house. After her death the body was removed to Dr. Underwood's as it was felt that there would be a larger attendance at the funeral than could be accommodated in Mr. Miller's house. The funeral was held Friday, at 11 A.M. and was largely attended by both foreigners and natives. The coffin was carried all the way to the Cemetery ^{distance of 4 miles} on the shoulders of the native Christians who refused to allow Coolies to be called, although the Korean custom is to commit such work entirely to Coolies. Foreigners also relieved them during the progress to the cemetery and the wall of separation received

in this way another blow towards ^{it} its despolition.
The Christians sang hymns all the way down
to the cemetery and altogether the spectacle
was very striking and a manifest proof that
there has a strong wedge entered in to separate
from the hard heart customs to which they
have been bound.

I am writing you concerning other
matters but as I am not through with
them I hasten to send this off separately
that you may get these details without
unnecessary delay. I have entered into the
details of her illness with some minuteness
as I thought you would like to know all
about her sickness and what caused her
untimely death.

Yours very sincerely
A. A. Wilson

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Yong Yung Korea

Lee. 4
April

Feb 28 '77

Dear Dr. Williams:

Before the appropriation
was all decided upon I wish to make
a plea for our two house appropriations
Dr. Hills needs a house and so does
Mr Baird. Dr. Hills is living in Mr Moffet's
house and Mr Baird is living in the house
built for the single ladies. When Moffet
gets here he will want his house and
ought to have it and when the other
single lady gets here Mr Baird will
have no place. If the Board intends
to keep this station manned properly
these two houses will have to ^{be} built
sooner or later and the sooner the
better. If no house appropriation is given
us this year we will certainly be so
crowded next year that it will be

uncomfortable. I think the Board ought
to make a special effort if it don't feel
that it can give us both at least to give
us one of these appropriations. The need
is certainly self evident. I want to
tell you how much we are all pleased
with Miss Best. She is certainly a rare
woman, a woman of fine ability and
splendid judgment. It is beautiful to
see the way she is taking hold of
the language. I wish to speak also in
the highest terms of Mr. Whittemore.
He is a very earnest, consecrated, level headed
man, and he is making a place
for himself very rapidly, and is making
his influence tell. From what we
have seen of Mr. Hunt so far we know
that he has good stuff in him, and
that the making of a capital missionary
He has dived into the language head
first, and the way he is making

his strokes tell, is very gratifying

We are exceedingly well pleased with our new people, and to have Mr. Baird also with us, fairly makes our cup run over. Surely with such rare men as Moffett and Baird and such admirable reinforcements in the new people you have sent us, we ought to do great things for God in this north land.

Mrs. Lee, Mrs. Webb and our little boy are all very well, and Mrs. Lee and Mrs. Webb ^{your} kindest regards to you

Sincerely yours

Graham Lee

PYENG YANG.

THIS city, being the oldest in Korea, has, clustering around its history, some of the most interesting legendary lore that can be found in the country, if not in the East. Some of this has appeared from time to time in the pages of the *REPOSITORY*.

The foundation and establishment of Korean civilization in 1122 B. C. is familiar to us all thro the preface to Scott's Manual, a book placed in the hands of the new missionaries and which introduces him to the mysteries and intricacies of the Korean language.

Almost simultaneous with the beginning of this noted city was the commencement of the kingdom of Israel; Saul, David and Solomon succeeded each other, and had the many questions to deal with which are so well known to us, while Kija and his successors here impressed what we see of civilization in the country to-day. Long before that however, Dankun reigned and ruled here so that in point of time Pyeng Yang, as an inhabited thriving city, goes far beyond the Psalms of David, or the doings of Solomon.

During my recent trip to Japan, I saw at Nikko a bronze lantern and candle-holder which was said to be from Korea, and which in workmanship far excelled anything now made anywhere in the East.

But of the grandeur and glory which was once this proud city's boast we see now nothing but demoralization and decay. Departed glories and decaying grandeur fittingly describe the present situation. The beauty of the location of this city as it rises beside the picturesque and majestic river—the finest in Korea, and surpassed in America only by the Columbia and a few others, remains. From the heights, which the Japanese stormed, and which command the surrounding country, the finest view in the East, of cities, hills, mountains, rivers, plains, fields, and villages, presents itself. A Russian Major connected with a surveying party, when here sometime ago, corroborated this opinion.

The kingdoms of Judea and Israel, from a point of political and material progress, have faded, so that even the stories are not as they were, the prophecies have been fulfilled, and the teachings

of these men mentioned has, with Christ's coming, filled the world with a knowledge of the truth. Here in Korea as brilliant a civilization seems to have commenced as that of Israel but the teachings of Confucius were inadequate. The history here proves, as also in hundreds of other like cases, that without Christianity there is no possibility of enduring civilization, and so here we are, representatives of what sprung from Judea 1897 years or more ago and we find that a nation, starting at the same time and under as apparently auspicious circumstances presents the pictures we are familiar with.

But to return to Pyeng Yang of the present time we find that the modern city lies further up the river than the old one. It is in the shape of a boat, and an old superstition that to dig a well would sink it has held so good that there are but few wells in the city. To carry out the notion of a boat, there are two large stone posts a mile and a half above the town to which the boat is supposed to be moored.

The interesting sights at present are the old city with its rare old gates and arches, its fine roads—mere paths at present, but showing well what perfect ones, all at right angles, they once were,—the present city with its "seven" hills, topped with the Japanese monument to soldiers killed in the battle here; while on others are deserted temples, neglected shrines and vacant schools. One however shows, far and near, a native Christian church, put up by the people themselves, connected with the Methodist Mission. In the northern part of the city, but outside and walled in separately, is what was once a flourishing Buddhist monastery now half deserted and with but little evidence of life; beyond that is Mt Peony, alluded to before, while to the northeast of that is a fine pine wood, in the midst of which, on a hill, are the buildings, monument and mound which mark Kija's supposed grave. Last but not least is the Presbyterian compound just outside one of the small water gates. This consists at present of a hospital and dispensary essentially Korean in style and appearance, erected by Mr. Moffitt, and so, without his knowledge, termed **The Moffitt Hospital and Dispensary**. Beyond that is the parsonage occupied by the Rev. Graham Lee, while below among a clump of trees are two other homes, belonging to the mission. Such in brief are the superficial views of this place, but the big east gate, one of the finest in Korea, must be mentioned, and also the numerous and large tablet houses lining the approach from the east and south. The old mint and barracks are also interesting as is a large pond with a pavilion, in the center of the city. To mention any of the many large, public but deserted buildings, would necessitate a description of each, so it is not attempted.

Pyeng Yang presents very little of its ancient glory and grandeur to the traveller or visitor today but its commercial supremacy is a thing of the not impossible future and a well known and well versed Korean of Seoul remarked to me some months ago that he would not be surprised if it again became the capital of the country. Stranger things than that have happened and it does not take a very vivid imagination to see how such a condition could be arrived at. The opening of a port up here on the river somewhere, cannot be put off much longer.

There is an unwritten history of its legends and lore which would make most interesting narratives and the future will probably give us some of these as they are learned in our intercourse and conversation with the people. The natural resources in gold, coal, and lumber in the north point to a commercial advancement which is invictable.

J HUNTER WELLS.

PYENK YANG . 1897-1899.

Lee, Mrs. Graham, and Mrs. Margaret Webb (her mother). Letters

P.Y. Feb 2, 1897. New Year's Stone fight described. "This is the Korean New Year season... Every afternoon they have a stone fight, the Korean national game, out in the hills in front of our house. Just now I see the two crowds of white-clad men swaying back and forth as one side drives the other over a hill. They use great stones sometimes and the men get hurt - and sometimes a man is killed I haven't heard of any being killed this year but Dr. Wells has a case of a man with a dreadful broken leg. They say that enemies choose this time for revenge and cut each others eyes out if they get a chance..."

P.Y. Nov. 8, 1897 [Mrs Webb] Russia has a hand now in everything. The 12th of last month the King became an Emperor... There is a rumor to the effect that the Greek Church is to be established here, and made the State Church...

P.Y. June 15, 1898. We heard that P.Y. had been named as a "trading port" which means a P.O. and perhaps some of the foreign representatives living here. It is not a "free port..."

P.Y. Oct. 30, 1899. Good steamer "Chinampo,"^{to} bid from Chinampo to P.Y. about 60 mi by river we had to come on a junk. There were 10 of us, not including four children and five Koreans... [from Annual Meeting]. "We were on the junk two nights on account of head winds..."
(over)

Jan 6, 1899

the 'men folks' are busy with the men's training class.. about two hundred country men m... Mr. Swallen from Jensen is over to help - and he is almost dazed at the numbers and the amount of work to be done ..."

December 31, 1899.

The Pyeong Yang magistrate who has just been arrested and sent to Seoul is a most awful villain. The way he has beaten the people and extorted money from them is something frightful. There was nothing too low, mean or cruel for this rascal. It got so bad that the Christians couldn't stand it so they complained to the government about him. Now you must remember that for a Korean to complain of his magistrate is a sin most vigorously punished according to the old laws - it may mean banishment and it may mean death, but the yongel has put backbone into these people and so they made the complaint, knowing full well what the consequences might be. One man was frightfully beaten but the officials were afraid to proceed to extreme measures, for there are many Christians in the country. They were afraid it might stir up a terrible row so they let the matter drop after beating one man. After this victory, some people, not Christian, went to Seoul and complained about the magistrate and now he has been arrested. I don't think anything would have been done if the Christians hadn't taken the lead.."

FOREIGN MISSIONS.

NOTES.

The China Mission Handbook.

Our Mission Press at Shanghai has sent out a most valuable volume to serve as a handbook of missionary work in China. It gives a sketch of the leading features of the principal religions in China, and a sketch of the history of Christian missions in that land. It contains valuable articles showing the strength and the weakness of the various non-Christian religions in the Chinese empire; and gives quite full reports of the different missions which are undertaking Christian work.

Turkish Refugees in Persia.

The tide of Turkish woe is surging over into Persia in fierce volume. Within the last six months some ten thousand Christian subjects of Turkey have crossed into the district of Oroomiah, in a most distressing condition of want—hungry, naked, penniless. Each day, bands of fifty or one hundred and more cross the border, bringing tidings of more to come. The tales they tell of Kurdish rapacity and cruelty are heart-rending. The missionaries are overwhelmed with these throngs of men, women and children, crowding around their doors in piteous destitution. They send a most earnest appeal for help with which to feed, clothe and shelter these brethren in the Christian faith, some Armenians, but chiefly Nestorians! Ten dollars will clothe and support a child through the winter, and twice that sum for a year. It is their desire to aid the men to get to Russia, where work can be had.

Annual Mission Meetings.

Most of our missions hold their annual meetings during the last months of the year. Reports from them are beginning to reach us. The foremost impression they give is of the very marked presence of the Holy Spirit in those conferences. A writer from the Central China Mission, which met in September, speaking of the strong spiritual tone which prevailed in their meeting, says:

It was hard to say whether the devotional or the business sessions were the most spiritual. Some very difficult questions, in which different stations had apparently conflicting views, were settled almost unanimously under the recognized direction of the Holy Spirit. The tender, grateful sense of the Spirit's guidance found expression in the doxology and fervent prayers of thanksgiving.

Such was the tide of devout feeling at one of the devotional meetings, that at the end of the first hour, when the meeting was closed with the benediction, no one was ready to go, and the meeting went on of itself for another hour of testimony and prayer and thanksgiving to God.

Dr. Lucas writes of the mission meeting at Fatehgarh as "one of the best I have attended, a delightful spirit of prayer and love from the beginning to the end." Of the west Japan meeting we hear that it was "rich with spiritual blessing to us all."

Wonderful Progress in China.

Statistics given in the China Mission Handbook, brought down chiefly to the end of 1893: Communicants in mission churches, 55,093; adults baptized in 1893, 6879; inquirers, 12,495; in the three succeeding years there has been a very marked advance along all lines. Present total number of communicants estimated by reliable authority, about 70,000; increase still proceeding with unprecedented rapidity. Late news from Foochow mentions some 20,000 inquirers and 6000 additions. A committee of missionaries, appointed by a conference of over eighty missionaries, recently assembled near Foochow, and prepared a memorandum regarding the present prospects and additions to missionary labor in that province. In this memorandum it is stated that the massacres of August 1, 1895, have been followed by these results: First, the fact that neither the missionary societies of England and America, whose interests were involved, nor the relatives of those who lost their lives at Hwasang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionaries and

their agents. Second, the prayer which has ascended from all churches in all parts of the world since August 1, 1895, has been manifestly followed by the widespread and general movement towards Christianity among all classes of the population, and in all parts of the province, especially in the neighborhood of Foochow and the northern part of the province; third, the knowledge of this movement and the fact that in many places natives have joined the local churches, has given a feeling of uneasiness to the minds of the Chinese authorities, and parallel with the above movement there is noticeable on the part of the local authorities an organized effort to repress and intimidate the people from joining the Christian churches, by harassing the native Christians.

Famine in India.

Rev. H. C. Velte writes that they have had no such fearful famine in twenty years as that which now looms up before them. Bishop Thoburn, of the Methodist Church, declares that it promises to be the greatest famine of the century. He adds that it is just commencing, but already women are selling their children in the streets for ten cents apiece. For some years the crops in India have not been good. The last harvest was a failure in most parts of the country, and drought continues. In some places, where the people have been hoping to have half a crop, clouds of locusts ate up everything remaining. Cholera has been more widespread than ever in Bombay, and the bubonic plague has broken out with portentous results.

Native Ministry in India.

There are now about one thousand natives ordained by the Reformed Churches to preach Christ to their countrymen—Hindu, Parsee and Mohammedan. Fifty years ago there were only twenty-one. A recent volume of biographies of Indian Christians, edited by a native Indian Christian of high education, presents the lives of forty-two remarkable natives who have been converted to Christ, and have worked and died in his service in each of the great provinces in the Indian empire. The number of such ministers is steadily on the increase. Mr. Mozoomdar says in a late number of the *Outlook*: "Already among the thoughtful classes there is an undisguised admiration

for Christian literature and thought; it is not merely a passive feeling, but the new Indian civilization is being formed to-day by the influences of Christian countries."

Some Korean Reporters.

Severe physical conditions have compelled the return for recuperation from Korea of Revs. D. L. Gifford, S. A. Moffett and S. F. Moore. They have a marvelous story to tell of the progress of the gospel in Korea. Mr. Moffett has done heroic pioneer service in Pyeng Yang, our advance station, while Mr. Gifford has, with Mrs. Gifford, done splendid work at Seoul.

The Sabbath-school Lessons.

Our Sabbath-schools using the International Series are now fairly launched in the Book of the Acts, the first volume of missionary annals ever issued by the Christian Church. It gives the very genesis of the whole missionary enterprise, and illustrates in vivid facts the spirit and methods of the early Christian missionaries. It is to be hoped that every school will be helped to seize upon this most prominent feature of the lessons. Pastors and superintendents and teachers will do well to imbue their own hearts deeply with the missionary spirit of the book, and breathe it unreservedly into their teachings.

FRESH FACTS.

Miss Nassau reports of her Girls' School good attendance and attention and an improvement in the deportment of the whole school; but best of all, the conversion of two of the pupils. Miss Nassau, besides her work for the girls, is conducting a class of candidates for the ministry; the men are becoming better able to grasp the grand doctrines of theology. Two of these hold services in the Mabeya towns on the Sabbath, working with earnestness and a proper sense of responsibility.

Mr. Schnatz had a narrow escape from drowning on one of his itinerating tours from Batanga, as the boat at one time partly filled with water. He gives a favorable report of the work of the church at Batanga. Their contributions towards their new house of worship have been generous, and plans for the house are to seat about five hundred.

Pyongyang, Korea

February 20, 1897

Graham Lee

Extract of a letter to S.A. Moffett:

I have just returned from a trip to Kangthe [?], Soon An Circuit, having visited five places. I baptized 16 adults and one baby and received 109 Catechumens. The work is in fine shape and growing splendidly. There were some most interesting cases. At a point 2 miles from the city a new work has sprung up. The man who was possessed with demons and got cured at the Soon An Church lives there. On Christmas day half the village threw out their evil spirits and now they are very much interested. I there baptized this man, his wife and their little child. At Cha Chak I baptized [can't read number] and received [among] the catechumens a blind man whose son was among those who were baptized. The blind man gave up his whole outfit. It is a very interesting case. The son you [Moffett] received as a catechumen. He passed a splendid examination and is certainly a Christian. Ever since becoming a catechumen he has been at his father to give up the "demon exorcist" business and kept saying "if you will give up this I will work hard and make enough to support us both." At last the old man yielded and when I came was ready to be received as a catechumen. x

At Kal Won I baptized that old man who had been a Roman Catholic, the one who bought a Testament and got his eyes opened. You visited the old man at his home and received some catechumens there. His house you remember was in a village a mile from the market place and this the people use as a church. The old man is very much in earnest and wants to use everything he has in the Lord's service.

At Han Chun I baptized a man who has been a dreadful sinner. He was a gambler by profession and a libertine, wine drinker and about everything else that is bad. I wish you could have heard his examination. I could not keep back the tears when I heard his story. Since he quit gambling he could find no work to do and all winter they have had a very hard time. His wife has taken in sewing and on what she has been able to make they have managed to get along. All winter they have had nothing but millet to eat and sometimes not that. When he used to gamble they always lived well and had plenty of white rice but since he became a Christian it has been nothing but millet. He said sometimes there would be no wood for the fire and no millet to eat and if he was tempted to gamble he would go over to the Church and read the Bible and then he would feel all right. His old mother is still a heathen and she keeps at him continually to go to gambling again but he has stood firm all through the cold winter. What but the grace of God could make such a change in that man? It was a pathetic story and he told it in such a simple straightforward way that my heart went out to him.

Song has been doing splendidly and I had such a good talk with him. (Song

2/20/97 - p.2 G.L.

is one of the men in attendance upon the prayer-meeting in Pyeng Yang in 1894 when the persecution broke out. He was beaten, tied with red cord and threatened with death. He is now the leader of the church at Han Chun serving gratuitously.) -- [this latter note added by S.A. Moffett].

He says that everything he has belongs to the Lord and he wants to use it all in his service. Sometimes I am dazed by the work. It is spreading so. Do you remember last winter after the Training Class, how the reports began to come in from all sides? Well, it is the same thing over again and people are coming in from everywhere and just begging for some one to come and teach them. There must be over fifteen new places where work has started since you left and the end is not yet. We were saying today at the table what a blessing we were privileged to have, in seeing this work. It is truly a wonderful manifestation of the Spirit. You cannot overdraw the picture for the work has gone far beyond what it was when you left. I have already (in 4 months) baptized 70 and have received over 400 Catechumens and there are a lot of people just waiting to be examined. Mrs. Lee's work keeps pace with the rest and the woman's building is growing too small. We are outgrowing everything and sometimes I feel just dumbfounded and do not know which way to turn or what to think. Pray for us much that we may have grace to guide this work aright.

The problem of an enlarged Church faces us again. From next Sunday we are to have the women meet at a different hour because the people who want to come cannot all get in. We ought to have a building that will seat 1500 people and that right soon. It would all depend upon the question of raising the money. I should think it would take in the neighborhood of \$1500 to put up a building 45 feet wide and 80 feet long - giving each person an allowance of two square feet of space. The way Koreans sit (on the floor) I should think two square feet would be enough, when they were crowded.

[The reader may be interested to know that the village of Cha Jak was later, in 1902, the birthplace of the beloved Korean pastor Han Kyung-Jik [한경지교목사]

(From the Samuel Hugh Moffett collection of S.A. Moffett papers)

Work growing rapidly.

80

E. Dr. Shells
Apr. 17th.

Konan
man. l.
Pyongyang, ~~Nov. 19~~ 1997.

Dr. F. F. Ellinwood -

Dear Doctor:

The manual says that each station is expected to write a bi-monthly letter. Now you to hear from Pyongyang only, that often it would be difficult for you to keep track of the growth and doings here.

As a matter of fact we here find it growing in every line, beyond our ability to keep informed much less to keep up with it. One of the latest things which has come to light is the fact that my teacher, Kim Chungsab, has been quietly at work of evenings for a couple of years on a book. The title of the book is "A Relation of difference between Confucianism and Christianity." After revision and correction the publication of such a work by a Korean Christian ought to be of great

His hospital work increases is

In hospital about 20 patients with 15 or 16 inpatients daily.

2

inpatients take more time than dispensary work - About 20 patients a day, with 15 or 16 inpatients in the situation now - and this with the newly opened Methodist hospital running "full blast." The population in and around Puyoang can now furnish us both - the Methodists & myself - more than about 20 patients apiece daily - In Seoul, of course, I could draw 100 or so daily.

One thing about the work - (Evangelists) here in Puyoang - they don't need a hospital to draw or attract converts.

Indirectly hospitals and dispensaries are strong features of missionary effort, but directly I am afraid that they are often overrated - I write simply from

my own experience of over 10,000 patients seen within the past ^{year} in Kona, and from reading conversation & observation. I submit also that in

my work and hospital all the assistants and helpers are Christians and by walk & talk are always presenting the Gospel.

Sunday School which started a few months ago with only
30 pupils, now numbers over 125.

3.

I feel, therefore, that to do my duty
as a medical missionary, I must have
some other work and am glad to report
the Sunday school I have charge of as
prosperous and growing - Starting a few
months ago with 30 men & boys and no
women, we - for my wife has charge of the
women - now report an attendance of
over 100 men & boys and 25 women.
This is on Sunday and is now in fine
growing order - A collection is taken each
Sunday and from 25 to 60 cents raised,
which is used to defray the expense of
the lesson book which are in the hands of
a newly established Christian society -
the nation character. But since this is
now running well I want to spread out -
we have to do that here - and so am
looking to the enlargement of the boys
school in town and later - when Mr. Moffet
returns to the establishment of a technical
school which would cost but a little to
start & will be self supporting for

For February 100 new catechumens received. Places where services are held regularly every Sunday number 41.

the first.

What this letter is about particularly, though, is to report to you the wonderful success we have lately met with. You have been informed that since our arrival in November we have received over 300 catechumens - Well, 100 more are to be added for February and the total since Nov is something over 425 ~~more~~ Nov. By adding these to the number reported at the Annual Meeting and then adding the ^{total} number baptized you will see that we have a Christian constituency of much over 1000 people. The number of places where services are held regularly every Sunday has been increased by ~~the~~ making a total of 41 different places here and in Whanghai. But what I am reporting now is a different matter.

Our church here, as you know, regularly outgrows itself every few months. We have enlarged and enlarged until its

Congregation having grown to large for church building, it became necessary to purchase ~~building~~ in another part of town for ~~the~~ meetings, at a cost of \$240. Mr Lee presented this matter to the congregation asking for contributions of \$70. were raised.

impossible to enlarge - because of the low roof etc, any more - To meet the pressing condition at present we bought in another part of town a good building or several buildings for 240 dol. more, and after a congregational meeting it was decided to make that a center for woman's work - It had to be done - The present church, although it seats crowded about 500, doesn't begin to accommodate all who come - so the women had to be transferred elsewhere - Some repairs were necessary, so at the service yesterday Mr. Lee presented the matter and asked for contributions ^{just here then} ~~beginning with~~ 1⁰⁰ faster than the name could be written \$70⁰⁰ was contributed, and in a short time by going gradually down to 20 cent gifts, over \$50⁰⁰ was raised, and the happiest lot of givers you ever saw.

For Piquoyang this far out surpasses Simpson in New York. Men, women and children contributed, but nothing spectacular about it. We report this with a heap of satisfaction and pleasure. My wife joins me in best regards to yourself & Dr. Brown.

Mrs. Sweeney J. A. Mills

Need of large central church in Pyeongyang.

P. S.

To carry out Mr. Moffett's ideas, with which our own accord must heartily, of a large central church in Pyeongyang, not only where the people from the different centers of this city can meet on a Sunday, but a central church around which all the half hundred small churches in our territory will center, it has become absolutely necessary to enlarge - to make a church seating 1500 or 2000 men or women, and our needs in this line have been written to Mr. Moffett. The people here can do much, but we must have some help from America. Dr. Brown tells us in his January letter in the Assembly Herald; that this is sometimes permitted. Mr. Moffett has the facts. Better a thousand lines contribute or appropriate money for a needed church than for a fancy technical school.

We are all rejoiced over letters received from Mr. Moffett, but are concerned and prayerful over the financial condition of the Board. "The Lord is on the Ocean Church, and all's right with the world" -

Yours sincerely,
J. Hunt Mills

FOREIGN MISSIONS.

NOTES.

Turkish Misery.

The overflow of Turkish misery into Persia continues. It is estimated that from ten to twenty thousand Christians, some Armenians, but chiefly Nestorians, have recently come over into Persia from districts of Turkish Kurdistan, where between the upper and nether millstones of Turkish misrule and Kurdish rapacity they have been almost ground to powder. The distressing condition of these hungry crowds has constrained the missionaries to issue an appeal for funds to use in rescuing life and in relieving dire want. The Board has endorsed this appeal in behalf of suffering humanity, and hopes that generous aid will be speedily given, at the same time urging that donors exercise a wise and liberal thoughtfulness that their donations for this purpose do not diminish contributions for the regular work of the Board, which, at the present time, is in imperative need of greatly enlarged support. Contributions for these sufferers should be sent to Mr. William Dulles, Jr., 156 Fifth avenue, New York city.

Reforms in Turkey.

The news of reformation in the attitude of the Turkish government towards its Christian subjects seems to have fallen into the hands of the bulls and bears of the political stock exchange. There is absolutely no fathoming the deep secrets of diplomatic intrigues in this business, nor will there be until some more practical results come to the surface than have yet appeared. That the government of the Sultan feels the urgency of doing something to secure some relief from outside pressure is evident. We hear from Mosul, that orders have been received there by the local authorities that some Christians be appointed on the police force. The effect on the Moslem population was to incite them to the posting of placards about the city, charging the Sultan with giving the country to the Christians. Perhaps this was the effect aimed at in issuing the order. At any rate, it illustrates the

difficulty of introducing any, even the slightest reforms that impinge upon Mohammedan fanaticism regarding their despised Christian neighbors.

The Leaven of Christianity in India.

Dr. J. Murray Mitchell, honorary secretary of the Free Church of Scotland Missions, cites some sixteen evil customs which have been abolished by the English government within the past fifty years, the protest against which came first from the missionaries. Among these are infanticide, Suttee, Thuggee, swinging by an iron hook run through the muscles of the back, taking evidence by torture, prohibition of widow marriage, etc. An educated Hindu said to a missionary: "Be patient with us. Do not hurry us to become Christians. Do you not see that we are all tending that way? We use your phrases. We quote everything from the Bible. Our customs are fast yielding to yours."

The Bible Lighting the Way to Christ.

Rev. C. D. Campbell, of Zitacuaro, tells of a man seventy-five years old whom he baptized last spring, who, without ever seeing a Protestant minister, was led to the rejection of his Roman Catholic belief through the study of the Bible. He had been called to make a new image of the Virgin from a block of stone, to replace one which had been struck by lightning. While doubting in his mind the efficacy of images which could not protect themselves from a lightning bolt, some one directed his attention to the Bible. He at last found one in a college library, which, failing to buy, he obtained permission to read every Sunday. He kept at it until he had read the whole of it. Finding in it nothing of the worship of the saints, nor of Mary, his eyes were opened to the truth. He tried to live according to the Bible, and his life became changed. The Bible is a dear book to him now, and few can quote as much from it as he. Sharp persecution has not been able to drive the old man from his simple faith in Christ.

Central China Mission.

The annual reports of the Central China Mission are quite full of incidents illustrating the efficiency of the Christian Endeavor Societies at the different stations, in carrying forward the gospel work. The organization evidently serves admirably to call into activity the best Christian energies of Chinese converts.

Mr. Speer's Illness.

The first particular information regarding Mr. Speer's illness at Hamadan, written late in November, sets forth the very rough journey he had to Teheran and back to Hamadan. Mr. Coan, one of our most experienced missionary travelers, accompanied him all the way from Oroomiah to Hamadan. There he left Mrs. Speer, and the two speedily went on to the capital with relays of horses. The distance is some 400 miles. Travelers have to proceed as they find horses, otherwise other traveling parties might overtake them and hire any not in use. Mr. Speer, writing through Mrs. Speer, after the return to Hamadan, says of the journey:

One day we were caught in a blizzard on the mountains and got chilled and soaked through and through, and we rode one night in a mail wagon with a cold wind whistling over us that made it impossible for us to keep warm. I did not notice any evil effects at the time, but after a few days in Teheran I had a touch of malaria, which grew worse in spite of quinine. After eight days in Teheran, during which I worked very hard, Mr. Coan and I came back to Hamadan. The four days' ride back constituted, I think, about the most wretched experience I ever passed through. We took the stages as easily and comfortably as possible, having a good carriage for half of the way, but I got here altogether used up, and now I am just to be laid aside for a little while—I cannot say how long. I am sorry for this, but I have been as careful and prudent as I knew how to be. . . . I shall try to get well as soon as I can. I know that the Board did not send me out here to be sick. If I could do it by will, I would get up to-morrow and go on, but I shall just have to wait until the hand of God is lifted.

FRESH FACTS.**Night Services.**

Mrs. McClure writes from Petchaburee of special night services held with the view of a refreshing from on high, at which the attendance has been remarkably full. Men and women who have taken no interest in the Christian religion were found in the audience, listening closely to the truth. Church members who have been under dis-

cipline, who have not been seen for years at the meetings, were there also, upon whom God's Spirit seemed at work. Some have already applied for admission into the church, two of them schoolgirls, another an old woman of fifty-five or sixty years of age, and still another a wealthy man of sixty years. It would seem that the tide is turning in Petchaburee, bringing new and larger blessings.

A letter from Ningpo says:

We are having delightful weather for country work. Mrs. and Mr. Shoemaker, Mr. Kennedy and Miss Rolleston are on independent itinerating trips for weeks in succession. There were twelve applicants for baptism at last communion, in Ningpo, but only two were received. The church at Zong-yii had received ten, and as many more were applicants who were deferred.

Surgery under Difficulties.

Dr. J. Hunter Wells, Pyeng Yang, Korea, in the last year, cut off an arm in the dining-room, performed an operation for cataract of the eye in the bedroom, cut off a leg in the shed, made use of the kitchen for many minor operations, and had patients lying all over the neighborhood in every available shed or room. Notwithstanding the lack of accommodations, he treated some 4000 patients, contributing much to the advancement of the growing work of that station. Friends living in Indiana have provided the funds, and a new dispensary and hospital on a small scale have just been completed.

Two-score Men and Two-score Women.

In the substation at Sak Ju, in the northern part of Korea, twenty men and twenty women who meet separately every Sunday and Wednesday have proven the sincerity of their faith by their courage and persistence in the face of most trying persecution. During one of the visits of the itinerating native preacher, he was threatened with death by several drunken Koreans, resorting to most abusive language towards the women. Under this provocation the men were urgent to carry the case to the courts; but the women replied, "No, let us endure it. Did not Jesus endure much more reviling, and did he not suffer even unto death for us?" In the face of persistent opposition and persecution they hold fast to their faith and their times of worship.

Extracts from Dr. Ellinwood

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Extract from letter dated April 16/97. Seoul.

"I have not been at all well lately. While writing this letter so far I have had to stop three times and walk about out-doors to keep from vomiting. Dr. Avison says I must take a run away. I do not get rest in Korea, so that on this trip I can do several things, I can get needed rest, see about things for the new newspaper and at the same time do his Majesty a favor and perhaps succeed in getting the prince under influences that may change the whole course of mission work in Korea. The young prince, although not all that could be wanted, seems from his birth bound to hold a high place in Korea and if he can come back here with his views favorable to christianity, and if possible a real christian, it will make a great difference to the work in this land. Now just at the same time, the Doctor thinks I ought to take a trip somewhere, I am feeling that some effort ought to be made to put the prince in a good place under good influences, the King asks me to go over and of course pays my expenses.

Chemulpo. April 23rd '97

I had to leave off there and now while waiting for my steamer am going to try to finish this letter. The last few days have been full of work and now when the work is over I realize how much I do really need a change of some sort. It is no good for me to try and rest in Korea. This is altogether impossible here and I hope I can get some rest in Japan. I saw his Majesty just before I left Seoul and he was very kind and considerate and thanked me for taking this trip over. He is much concerned about his son and very desirous that he should be gotten to America. I shall, if he is willing to go, ship him right through to Dr. Ellinwood or Dr. Brown. His Majesty will make arrange-

(2)

wants for him to have a regular monthly allowance that will be enough for him to get along on and desires him to have a good education.

My country work has been steadily increasing. In Hoksan, away up in the northern part of this Station's territory, the work still prospers well. I made a flying trip there in February and saw a large number of people; examined some fifty odd and baptized some 20. At Haing ju two whole villages have practically overthrown their heathenism and between 2 and 300 await baptism. In Moun San Hwa (near Seoul) there is a weekly gathering of quite a number. At all these places the natives are now building churches at their own expense. At Chang Yan and Moun Hwa the work goes forward with more than usual success and there too church buildings are in the wind. When it is remembered that all this is voluntary work on the part of the natives it is cause for much thanksgiving. At Chang Yan to the south and Ysi Yu to the east my work stretches out.

I have seen the prince and he has made all arrangements. He comes down to take dinner at Mr. Loomis' tonight and goes aboard the steamer tomorrow direct from Mr. Loomis' house. The plan is for him not to say a word to a soul about it, to come down to supper at Mr. Loomis', to spend the night there and to go on board direct from there. I have purchased his things for the journey and they will go on board with Dr. Green's things (Dr. Green goes on this steamer) A Mr. Pak is here who will accompany him to N. Y. I have purchased a draft for them and as a blind to the bank had it made out to your order. Please collect it and pay it to Mr. Yoo K. Pak on application. I enclose herewith 2nd (see note) of Exchange direct to you and have given 1st of

Exchange to Mr. Pak in his letter of introduction to you. Tickets have been purchased but no one knows for whom except the head agent here. I shall meet the prince after dark at Mr. Loomie's house and will meet him on board the steamer tomorrow. I am also prepared to pay all his debts. The King gave me about 12 thousand silver yen to do this work and it will take most of it. I will give him tickets, money, letters of introduction, etc. on the steamer and if any hitch should be made on the steamer about his debts, I shall be ready check book in hand to pay all bona fide claims. After he has gone I shall pay all minor debts. Since I arrived I have I find been followed by detectives, but they have, I think, been thrown off the scent. Mr. Pak has been followed from Korea all the way here by two detectives, but he has moved to a foreign hotel and is safe from them now.

I think we have planned well, but as the poet has it

"The best laid plans of mice and men
"Are apt to go awry."

Tomorrow will show and if we fail we will try again. I do not see how it can fail unless the prince lets out what he desires and intends and then threats of personal violence may deter him.

Now I must close. Lillie has been much worse since we have been here and we will take her up to the mineral springs, about 8 hours train ride from here. A young Englishman who has been in Japan for some years and suffered terribly from Rheumatism has of late made himself well by the drinking of a German mineral water called Kaiser Brunnen and he also finds that if he leaves off he gets worse. He has sent Lillie a dozen bottles and if she is benefited we shall buy a case and use it.

(4)

I have been a little better lately, but feel tired with so little work. I have not rested much yet.

P

April 21, 1897.

p. 5

MISSIONS.

FOREIGN MISSIONS, Dr. S. H. Chester, Sec., Nashville, Tenn.; HOME MISSIONS, Dr. J. N. Craig, Sec., Atlanta, Ga.

STATISTICS OF OUR FOREIGN MISSION WORK.

At the time of our annual collection for Foreign Missions, which is the first Sabbath of May, our people desire information of the mission work of our Church, so that they may intelligently decide how to give.

By the kindness of the Secretary of Foreign Missions, we are enabled to give the following statistics of the present state of our work in foreign lands.

STATISTICAL TABLE.

Missions	Stations	Churches	Sabbath Schools	Ordained Missionaries	Unordained Missionaries	Native Preachers	Native Helpers	Members Added Last Year	Total Communicants	Theological Students	Day Schools	Pupils in Sabbath Schools	Pupils in Day Schools	Persons Aided by Missions	Native Contributions
*China, Opened 1867	12	4	14	23	40	9	58	72	381	9	10	125	107	35,719	\$ 165
Southern Brazil, Opened 1869	4	11	11	5	8	1	..	183	834	4	..	111	103	..	1,410
Northern Brazil, Opened 1873	9	7	10	7	9	2	..	68	550	8	1	111	35	..	2,000
Mexico, Opened 1874	3	10	17	1	7	..	..	37	678	..	..	400	398	..	275
Japan, Opened 1885	5	3	14	10	18	18	..	88	720	3	3	408	30	..	818*
Congo, Africa, Opened 1890	2	1	10	7	3	..	..	59	93	..	..	unknown	60	..	..
†Korea, Opened 1892	4	..	..	6	7	..	..	10	..	..	..	..	..	2,500	..
*Totals	36	35	76	58	92	36	98	608	3,156	19	25	1,216	736	38,219	\$4,700

*Approximate.
†Full statistics not received.

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MISSIONS.

HOME AND FOREIGN.

FOREIGN MISSIONS. Dr. S. H. Chester, Sec'y, Nashville, Tenn.
HOME MISSIONS. Dr. J. N. Craig, Sec'y, Atlanta, Ga.

MISSIONARY STATISTICS FROM KOREA.

From a friend in Korea we have received the following statistics. When we remember that the oldest mission in that country has been laboring there for only twelve or thirteen years, and that most of the missions in that land are only six or eight years old, the results appear most encouraging.

Number of Missions	73
Married men 27. Unmarried men 21. Unmarried women 25	24
Unordained helpers	17
Number of Stations where missionaries reside	19
Number of Out-stations	20
Number of churches	267
Communicants added	1,226
Catechumens received (on trial)	777
Total of Communicants	777
Schools.	
Pupils in Sabbath Schools	1,295
" " day	200
" " boarding "	254
Hospitals.	
Patients received in hospital wards	455
Patients treated at dispensaries	30,073

This represents a wonderful degree of prosperity in the work. Until about thirteen years ago Korea was emphatically the "Hermit Nation." Intercourse with the outer world was almost unknown, and the heralds of the Gospel had no access there.

Now, although the 73 missionaries have averaged out over six years' labor in that country, the number of communicants reported is 777, and the catechumens (who express a hope in Christ) number 1,226 more. This is a precious work.

Twenty churches are reported; of these eight are reported as self-supporting, and the other twelve as partially self-supporting. This indicates that from the beginning, the work is being placed on a proper and healthy basis.

The number of communicants is 777; of communicants and catechumens 2,003; the number of pupils in Sabbath schools is 1,295. This shows that the Christian families are making an effort to have the children trained in the ways of the Lord. This is a hopeful sign.

Oct. 12, 1897

For the Christian Observer.

SOME PRECIOUS STATISTICS FROM KOREA.

BY REV. EUGENE BELL.

Messrs. Editors—Please allow me to correct a mistaken impression conveyed by the "Statistics from Korea" which you published in your issue of July 28, to the effect that the number of stations where missionaries reside is *seventeen!* If we had seventeen well distributed stations with resident missionaries, besides the out-stations, we would not be in such urgent need of reinforcements.

I take it for granted that in trying to condense "Mission Statistics for Korea, 1896," which I sent you some months ago, you were led into making this erroneous statement that there are *seventeen* stations in Korea where missionaries reside. On this printed statistics sheet, under the head of "Number of stations where missionaries reside," is the following:

American Presbyterian, North.....	4
" " South.....	3
Australian Presbyterian.....	1
Y. M. O. A. Mission of Canada.....	1
American Methodist, North.....	4
Ellis Thim Memorial Mission (Baptist).....	1
Society for the Propagation of the Gospel.....	3

If all these be added together we obtain the number seventeen which you publish. But as a matter of fact there are only eight stations where missionaries reside (exclusive of Catholics). For it so happens that these different denominations are represented at the same stations. For instance, the four stations of the Northern Presbyterians and the four stations of the Northern Methodists do not make eight, but five; for, with one exception, they are the same.

It may be interesting to the Church to know where these eight stations are located. Four of them are at the four open ports, Ulsan, Fusan, Chemulpo and Seoul, while a fifth is a few miles from Chemulpo. Thus there are practically only three stations in the interior of the country. One of these is at Pyeng Yang in the north, occupied by Northern Presbyterians and Northern Methodists, and two in the south, in Chulla Province, occupied by our own Southern Presbyterian workers.

It will thus be seen, that our Mission, instead of settling down in the open ports, where others had paved the way and made it easy to begin, have gone into the interior and established stations in unoccupied territory, the nearest one of which is five days' journey by land from Seoul.

But in regard to the statistics which you published in July, our work in Korea is being so blessed, that they are already far out of date, and do not give a just representation of the results in Korea. Our Northern brethren have recently concluded their thirteenth annual meeting, when there was present Mr. Robert E. Speer, one of the Secretaries of their Board in New York. At this meeting the following statistics were given, representing the work of this one denomination alone:

Meeting places.....	101
Communicants.....	932
Catechumens.....	2,344
Added by confession (11 mos.).....	347
Sabbath schools.....	18
Sabbath school scholars.....	1,139
Church buildings.....	38
Separate school buildings.....	7
Students in special Bible training.....	101
Boys in boarding schools.....	35
Girls in boarding schools.....	39
Day schools.....	15
Boys in day schools.....	141
Girls in day schools.....	25
Christian pupils in schools.....	33
United during eleven months.....	13
Total native contributions.....	\$971.12

SEOUL, KOREA, October 12, 1897.

Mendota, Wis. (Apr. 26, 1897)

X

Dear Dr. Ellsworth:

I just returned Friday from the Spring meeting of ^{the Wisconsin} Presbytery Foreign Missions in my person. Received very generous treatment. At their request I gave on different occasions ^{of Presbytery} three addresses, was elected Moderator, & was given the opportunity to go as their Commissioner to General Assembly (which honor I waived on account of having papers given me in Korea). I would to say, go slow in sending out the lady nurse, whom I understand there is thought of sending to take Miss Jacobson's place. I learn that steps are being taken out in Korea to employ as hospital nurse Mr. A. A. Pieters, the Russian Jew, formerly a coal porter under the American Bible Society. In order to avoid complications, my advice is for you to write to Korea, asking a definite statement of their wishes about a lady doctor, or a nurse to fill Miss Jacobson's place, in Dr. Hoison's Hospital. I want to ask your advice. Is it essential that I go to General Assembly this year? (1st) It will be a test on my strength. (2d) Korea is sure to be represented by Mr. Moffatt & Miss Daly both of whom they expect to be there next year when they are gone. I could take my turn in speaking for Korea. (3d) I have begun my book writing (at present in a leisurely manner) & I intend all my time between now & fall for that work. Still if you feel strongly that I ought to go, I will do so. Has there been a reprint of my pamphlet on work in Korea, by Dr. Brown or Mr. Grant? How many new workers will the Board send to Korea this year, & who are they?

Yours most cordially
S. L. Gifford.

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27 Hoboken Japan
May 1897

Dear J Ellwood:

This will introduce to you a Prince Eric who who is as you know
desires of finishing his Education in the
States. It was His Majesty's desire that the Prince
should spend a few years in some small town or
city preparing for college, should then enter & take a
regular course at some city college such as the University
of the City of New York & after his graduation should
if he so desires spend a year or so at some special
studies at West Point.

Trusting that you will be able to assist
the Prince that this will not involve too
much work for you

Yours sincerely
J. Ellwood

May
1897.]

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tuition of the children of ministers and missionaries, nor for candidates for missionary service. Board is one hundred dollars a year, and towards this support scholarships are necessary for the aid of missionary candidates particularly. Their number has been limited by the small amount of scholarship funds in the hands of the school. One thousand dollars also must be raised yearly for the salaries of professors until endowments are secured. Of this amount one hundred dollars a year has been subscribed. * * *

BIBLE REVISION IN CHINA.

REV. J. W. DAVIS, D.D.

MATTHEW AND MARK.

The revision committee, charged with the work of preparing a new version of the Bible in an easily understood form of the literary style, has issued a tentative edition of the first and second gospels. These two books were carefully revised by the committee at their meeting held in Hongkong July and August, 1896.

LUKE.

The first draft of the gospel according to Luke, was prepared by Dr. Blodgett. It was copied in a book in such a way that each column of words had by it four blank columns. In these the other revisers wrote their alterations. Hence, when the whole came to Dr. Davis, who occupies the place on the committee formerly filled by Dr. Blodgett, his task was to choose, from among two or more good versions, that which seemed best. In many cases all the five columns agreed. In many the differences related to the order of the sentences, rather than to the leading words.

The second draft was completed by

Dr. Davis in January, 1897. Five copies have been prepared, and the next step will be to have the committee meet and revise the book together.

THE NEXT MEETING.

It is not probable that the committee will meet before July. Deferring the meeting till then will allow Dr. Davis time to thoroughly review Luke, and Dr. Graves, to whom John was assigned, can prepare that too. So that the committee can, at its next meeting, revise two gospels. An earnest effort was made to have the committee meet in February, during the China New Year holidays. Putting off the meeting till July will give the committee time to hear from any who wish to make suggestions with regard to the tentative edition of Matthew and Mark. Copies of this have been sent to the China missionaries, and in the brief English introduction it is said, "We shall be glad to receive any suggested improvements."

MISSION WORK IN PYENG YANG, KOREA.

BY REV. H. LOOMIS,
Agent A. B. S.

The city of Pyeng Yang is by far the most important city in northern Korea. Previous to the late war it had a population estimated at 100,000. It was formerly the capital, and is still the chief city of Pyeng Yang Do, the northernmost of the eight provinces into which the country was formerly divided. In past years the city has had the reputation of being the wickedest city in Korea. It was famed for its fair dancing girls, whose numbers were said to have been recruited from the most important and influential families in the city.

Up to the year 1890 only two short visits had been made to Pyeng Yang by any of the Protestant missionaries.

P.Y.-1897

A few books had been distributed, but no converts had been made. In August, 1890, Rev. Mr. Moffet, of the Presbyterian Mission, went there and remained for two weeks. The appearance of a foreigner on the street at that time was sure to attract a crowd; and as he passed along the common expression was: "What has brought that black rascal among us?" The hooting at him of the boys was a common and almost universal experience, and there were even threats to stone him. Mr. Moffett had been in the country only seven months, and was therefore unable to preach, but he succeeded in winning the confidence and friendship of some who have been very helpful to him since. The next spring the visit was renewed, and lasted for five days. With the aid of an evangelist some attempt was made to reach the people by a Sunday service held at the inn. About ten persons were present.

In the winter of 1892 it was decided to make Pyeng Yang a permanent station, and the following year Rev. Mr. Moffett and Rev. Mr. Lee went there to settle. In the month of February property was purchased and permanent work begun. By this time the people of the city had become much more friendly than at first; but the magistrate and his underlings disliked the presence of foreigners and were determined to drive them out.

Soon after the houses had been purchased, the man who sold them and the broker who had assisted in the negotiations were arrested and imprisoned, and a mob surrounded the house and demanded that it be vacated and restored to the owner at once. This was not, however, on account of the ill feeling of the people, but was owing to an order from the governor, saying that unless the foreigners were driven

out and the property given up, the chief men of the ward would have their heads cut off. Seeing the great mob assembled about the house, Mr. Moffett went to the door and said to them: "What do you want? We are here to do no harm to you, but are your friends!" Then they replied: "Yes, we know that, and do not want to drive you away, but unless we do so the officials will cut off our heads." Then Mr. Moffett said: "We are not going to break the laws, and I will go and see the governor and settle the matter with him."

That night Mr. Moffett called upon the ward officers, and told them that if his staying there meant that they would be killed, he was willing to leave; but it would only be on their account, as the property had been legally purchased and he had a perfect right to stay. They were, not unfriendly, but much troubled, and begged him to leave. The next morning Mr. Moffett saw the governor, and asked him if he had told the head men if they did not drive him out they would be put to death. At first he evaded the question, but afterwards said he had not. Then Mr. Moffett asked that he would please inform the people that no such order had been given. The man promised to do so, and to release those those who had been imprisoned. In the meantime, Mr. Moffett instructed his helper to return the property, in order to avoid any further trouble. But what was at first a source of annoyance and disappointment resulted favorably to the mission work at last. Property was afterwards procured on better terms and in a more favorable location.

In the fall of 1893 systematic work was begun, in the way of tract and Scripture distribution, talking about

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Christianity with those who came, addressing little groups of hearers on the streets, and giving instruction to a class of catechumens.

In January, 1894, seven men were baptized. These, with others, began at once to tell their friends and neighbors what they had learned. In this way many became interested, and some were brought to a knowledge of Christ before they had met or heard a missionary.

During the absence of Mr. Moffet and Mr. Lee on the ninth of May, 1894, seven of the native Christians were holding a prayer meeting at the house belonging to the mission, when a number of officials entered and began to beat them with great severity. Cords for binding criminals were then produced, and their hands made fast behind their backs. Then they were taken to prison. The reason given for this treatment was, that an order had come from the king to kill all who were Christians. The man who had sold the house was arrested at the same time, although he was not a Christian. On the way to the prison all were released except the helper of Mr. Moffet and the former owner of the house.

On the same night a helper connected with the Methodist Mission, and the man who had sold them the property which they occupied, were seized and imprisoned:

The next morning Dr. Hall, of the Methodist Mission, went to see the governor, and was told that the governor was asleep and could not see him. Then he went to the prison, and found the men confined in stocks in such a manner as to cause them great suffering. During the course of the day all of them were beaten, and money extorted from them by the cruel jailers. Then they were told that unless they would revile

God, and sever their connection with the missionaries, they would be put to death.

The owners of the property accepted the conditions, and were at once released. Efforts were then made to induce the Christians to renounce their faith, but amid all their suffering, and in the face of apparent death, they refused to deny their Lord and Master.

Concluding that no relief could be obtained in Pyeng Yang, Dr. Hall sent a telegram to the British representative in Seoul, informing him of the imprisonment of the Christians, and his own danger. The English charge d'affaires and the American minister took up the matter at once, and insisted that the Korean government should order the release of these men, and give suitable protection to Dr. Hall and his family.

These demands were at first disregarded. The English representative then threatened to send a gunboat to Pyeng Yang, and this aroused the government to a sense of the gravity of the situation. The result was a telegram to release the prisoners and give Dr. Hall ample protection. But that night a large stone was hurled through Dr. Hall's room with the evident intention of killing anyone who was within.

When Mr. Moffett heard what had happened, he hastened back to Pyeng Yang as fast as possible. Upon reaching there he found that the Christians had been greatly frightened and some had fled. By careful inquiry he ascertained that two minor officials were responsible for what had occurred, but it was with the support of the governor. He then went to the acting mayor of the city and asked for protection. This was promised, but as he passed through the streets he was stoned and in great danger of his life. Then he settled down and resumed his work; but the

number of inquirers and visitors was small. A few, however, came as before, and thus evinced their courage and sincerity.

A month later came rumors of a new persecution. Threats were made by the governor and his underlings that the native Christians and Mr. Moffett were to be killed. Just then came the war between Japan and China, and the Korean government appealed to the United States minister for his kind interference in their behalf. The minister replied that he would give no assistance as long as an American citizen at Pyeng Yang was in danger of his life, and both the Christians and those in Mr. Moffett's employ had been imprisoned and tortured and there had been no redress. The result was, the government at once ordered that the officials who were concerned in the persecution should be punished, and money that had been extorted refunded. The prompt and decided action of the foreign representatives was a useful lesson, and the Korean officials have thus got some new ideas as to their own duties and the rights of the people. The fact that Mr. Moffett stood by the Christians through all their troubles and dangers gave him great influence and popularity among those who knew him.

When the news that the Japanese army had entered the capital and taken possession of the palace reached Pyeng Yang, the whole city was thrown into the wildest confusion. People fled in all directions, and the only place where there was quiet and peace was at the home of the missionaries. Women came by the score, saying that here was the only place where there was not confusion and dismay. Soon after the Chinese troops took possession of the city, the Christians held a prayer

meeting, and, at its close, told Mr. Moffett that they had come to the conclusion that he ought to leave. The heads of several Japanese scouts could be seen fastened upon the walls of the city, and no foreigner was safe. Upon application to the commander of the Chinese troops, an escort was furnished to Mr. Moffett, and he was conducted outside of their lines. The Christians scattered through all the region round about.

Fifteen days after the city was captured by the Japanese army Mr. Moffett and Mr. Lee returned. Although but few Koreans were left in the city, the news of their return spread rapidly throughout the surrounding region, and multitudes came thronging back to welcome them in the warmest terms. That such a welcome should come from people they had never known, and from all classes, was a great surprise as well as most gratifying. Strange as it may appear, the presence of the missionaries in the city did more than anything else to quiet the minds of the people and restore confidence.

For some time it was impossible to remain in the city on account of the stench from the dead bodies of the Chinese soldiers. In this way Dr. Hall contracted disease of which he died. Just as soon as it was safe to do so, Mr. Moffett and Mr. Lee returned and resumed their work. The scattered Christians gradually came back and resumed their occupations. As the result of their dispersion, the gospel was spread throughout all that region. Those who had purchased books before the war took them in their flight and read them to the people wherever they went. The spreading of the truth by these Christians has opened the way for the work of the missionaries in all that section of the country.

From that time the work in Pyeng Yang and vicinity has gone rapidly forward. The native Christians have not been satisfied with the assurance that Christ was their Saviour, but they have caught the spirit of their teachers, and tried to make Christ known to all around them. Many have become voluntary evangelists, and gone out to tell others in the city and country of One who is able to save to the uttermost all who come by faith to Him.

A colporteur of the American Bible Society recently visited that part of the country, and reports that through a very extensive region the people were deeply interested in Christianity, and the converts were multiplying everywhere through the voluntary efforts of the natives, and often without any knowledge or assistance from the missionaries. In one village he found a chapel had been built and services conducted for some time before any missionary knew of it, and when Rev. Mr. Lee visited there he received in one evening forty-two catechumens.

A man named Chai went to see a relative who was a Christian. During the visit he heard the gospel and found Christ, after which he returned home and began to preach to his friends and neighbors, and in a short time twenty persons became Christians. The only books and help that they had were a Testament and catechism in which was a form of prayer and five hymns. Every Sunday, and on other days they met, they read the Testament and the prayer and repeated the hymns.

So great are the changes being wrought on all sides, the missionaries are filled with gratitude and wonder at the constant and marvelous transformations going on before them all the time.

About one year ago Mrs. Isabella Bird Bishop visited Pyeng Yang and

attended some of the Sabbath services. As a traveller she had visited many mission fields and seen much of mission work. It is her testimony that the work in Pyeng Yang is the most impressive of any that she had seen in any part of the world. The eager crowds that flocked to the services, the beaming faces of those who had experienced the saving power of Christ in their hearts, and the solemn awe that brooded over all the gathered throng, told beyond all question that this was the result of divine power. In her words: "It shows that the Spirit of God moves on the earth, and that the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity for holiness have the same power as in the apostolic days to transform the lives of men."

Amid all that is so unsettled and unsatisfactory, it was inexpressibly cheering to find that the gospel of Christ is sufficient to satisfy every need, and in the hearts of the believers there was a peace and joy that lifted them above all the outward and wretched environment.

Three times during the past year the church building has been enlarged, in order to accommodate the crowds that came and pressed to hear. And yet the accommodations are still too small. It is not unusual to have five hundred persons at a service, and the number ordinarily present is limited on account of the lack of space.

Of course, the missionaries are overwhelmed with the constant demands upon their time and strength. But there has been a satisfaction and joy in the service which only those who have experienced the same can know.

In October, 1895, there were reported 78 baptized Christians, and 185 catechu-

mens. During 1896, there were added 185 by baptism, and the number of catechumens had increased to 508. There were also connected with the station, 22 preaching places, with 12 church buildings; and the money for the erection of these buildings has been nearly all contributed by the native Christians.

These figures are some indication of the extent and importance of the work, and yet how feeble are such reports to give a complete idea of all that has been accomplished. No picture can describe the degradation and wretchedness of the ordinary Korean homes. Of what are regarded as essentials to comfort and happiness in enlightened and Christian lands they know almost nothing. Of the future, also, the ordinary Korean has no knowledge, and lives in utter darkness. Literally and truly they are without hope and without God in the world.

But when the light of the knowledge of Christ has once entered their hearts, it transforms their whole life. The hope of Korea to-day is not in the introduction of the outward forms of civilization, but in the renovating power of Christianity. It is that, and that alone, that can work such a social, moral, and political transformation as will make the nation a united, prosperous, and happy people. God is doing his part. Will the Christians in the home lands do theirs?

YOKOHAMA, JAPAN, December 12, 1896.

PLEA FOR CHINA.

"I plead for China—fabled land—
Where temples thickly clustered stand,
Where prayers are said and vows are paid
To gods that human hands have made,
In vain the soulless temples rise,
They cannot pierce the arching skies;
In vain humanity makes moan
To deaf, unseeing gods of stone."

MISSIONARIES IN CHINA.*

BY HON. Y. R. JERNIGAN,
United States Consul General, Shanghai.

There are about eleven hundred American missionaries in China, representing the Protestant churches of the United States and following their respective callings in the different provinces of the empire. Many of these missionaries I know personally, and I have visited some at their homes and attended the services they conduct in their chapels. They need no witness to testify in their behalf. Their work is not done in a corner; all can see it, and those who go to learn the truth and will speak and write it are the best witnesses to the Christian character of the missionary and the efficiency of his work.

My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity.

There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice. Whatever may have been the social and mental culture of the American traveler in the interior of China,

* These statements, taken from the *Chinese Recorder*, though originally published in the *Christian Observer*, are the more interesting to our readers in that Mr. Jernigan is from our own midst, his American home being Raleigh, N. C.—EDITOR.

Visit from Mr. Speer & Mr. Grant
On last communion of 1906 & 1907
29 baptized
Was used during past year

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J. T. Ellenwood
Pyeongyang

Dear Doctor I am writing you just a few lines to tell you and Dr. Brown, and others interested, of the great pleasure and satisfaction we have just had over the visit from Mr. Speer and Mr. Grant. They spent a week here, and saw us and the Korean Christians normally. There were too many interesting and touching incidents to mention, but our Communion service, last Sunday, in which 19 were received as catechumens, and 29 baptized, was the most tender and touching service we have had. Mr. Speer prayed in English, and altogether their visit was one of great benefit not only to us individually but to us - Koreans and all - collectively.

A few figures from our general report, which you'll

receive later, will show you that
 the native churches here under the
 stations oversight have increased
 from 22 last year to more than
65 this. Over 1300 new
 catechumens were received
 making the total number of
 professing Christians here over
2500. You will, I think, hear
 correspondingly good reports from
 all our Koria, tho it must be
 admitted that we ought to have
 skilled help here, and surely the
 annual meeting, which I cannot
 attend, will send us Mr & Mrs.

Davis for they want to come.

In the hospital, for the past 9 months,
 I have seen, with visit outside, over
7000 patients.

Will write again when I
 hear of the doing in annual meeting.

With best regards to Dr & Mrs. B. M. M.

Yours sincerely
 J. H. M. M.

the memorable *emeute*, when Prince Min Yong Ik, a cousin of the late Queen, was so badly wounded. Dr. Allen was immediately called to attend him and he saved the Prince's life. His reputation was made at once. The King and Queen knew of it. The Royal Hospital was the immediate outcome of this wonderful success of our pioneer missionary. It was opened April, 1885. Force of character, close application to his profession, clear judgment, and what we call a good, broad swing of doing things, enabled Dr. Allen to maintain the high reputation he won in his treatment of Prince Min. Hundreds and thousands were treated at the new hospital, and its permanence was at once established. After awhile, we do not know just when, the king became indisposed, and determined to avail himself of the skill of the new doctor, and the result was Dr. Allen became court physician, and from that day to this he has maintained a commanding influence in the royal palace.

In 1887, when the first embassy was sent to the United States, Dr. Allen, by special request of the king, was made Foreign Secretary. The position was no sinecure, and the successful plotting of the embassy thro' the shoals and quicksands of a new political sea, may safely be attributed to the tact and decision of the Foreign Secretary.

While in the United States, Dr. Allen published "*Korean Tales*," a delightful little book on Korean folk-lore. The first two chapters on the country and the royal palace are remarkable for the amount of reliable information they contain in so small compass—a veritable *multum in parvo*.

The Korean embassy was established in their comfortable quarters on Iowa Circle, in Washington, and the services of the Foreign Secretary were no longer required. Dr. Allen and his family again returned to Korea as missionaries under the Presbyterian Board, locating at Chemulpo. In the fall of this year, 1890, he was appointed Secretary of the legation in Seoul. He accepted the position, tho' not until he had the full consent of his Board to do so—in fact he attended the royal hospital until a successor was appointed to the lamented D. J. W. Herou. Dr. Allen remained in this position until he returned to attend the World's Fair in Chicago, as Commissioner of Korea, leaving Seoul in January, 1893. The Korean exhibit was not very extensive, but it had a good place, was thoroughly representative, and attracted attention. The credit of this must, in no small measure, be attributed to the ability displayed by the commissioner.

After the return to the United States of the Hon. Augustus Heard in 1893, President Cleveland requested Dr. Allen to go to

Seoul and take charge of the legation; as *Chargé d' Affaires ad interim*. Notwithstanding the many demands on his time, he promptly returned to the post assigned him, arriving in Seoul the latter part of August. He had charge of the legation until April 1894, when Mr. Sill arrived.

The last three years in Korea were eventful. Mr. Sill was fortunate in having a Secretary so well acquainted with Korean affairs.

President McKinley appointed H. N. Allen, Minister Resident and Consul-General for Korea, July 15th; the Senate confirmed the appointment a few days later; the credentials arrived on the 11th inst. and on the 13th he assumed full responsibility of his office. We wish him a long and successful administration.

The Opening of Mission Work in Pyeng-yang.—

The wonderful, and to all appearances very successful, Christian work now in progress in the city of Pyeng-yang, and in the Peaceful Province—Ping-an,—is attracting general and grateful recognition. Mrs. Bishop pronounced it the best missionary work she had seen anywhere in all her extensive travels. She was so deeply impressed with the results already accomplished and with the prospects, that she wrote an earnest plea to the Presbyterian Board of Foreign Missions in New York, calling for immediate help in this field. The Rev. H. Loomis, agent of the American Bible Society for Japan and Korea, in the April number of *The Chinese Recorder*, has a readable article on "Mission work in Pyeng-yang." The title, however, is somewhat misleading, and possibly, "Presbyterian mission work in Pyeng-yang" would be better. The Rev. D. L. Gifford, since his return last fall to the United States, has come out in a small tract on "A Forward movement in Korea." Mr. Gifford is a careful writer and gives as full and correct an account of the Christian work in Pyeng-yang as his space permits.

Our present object is to correct a few statements made by Mr. Loomis, as well as to give a brief account of the opening of Christian work in the great northern province. Mr. Loomis says—

Up to the year 1890 only two short visits had been made to Pyeng-yang by any of the Protestant missionaries. A few books had been distributed, but no converts had been made.

The first statement is not sustained by the facts. The Rev. H. G. Appenzeller was the first of the missionaries to visit Pyeng-yang. This was in April 1887, or two years after his arrival in the country. In the fall of the same year the Rev. H. G. Un-

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THE KOREAN REPOSITORY.

derwood visited the city and went as far north as We-ju—at one time one of the most important commercial cities in the country.

These men were drawn to the work by the reports—generally exaggerated—telling them of work being done and of "others waiting to be baptized." The British and Foreign Bible Society entered Korea from the north. We may say in passing that the wonderful work in that almost ideal mission region of Chaang-rvng was first begun and for some time carried on by colporteurs of this Society.

In the spring of 1888 these two brethren began a somewhat pretentious evangelistic trip together, planning to take in the whole north of the peninsula, from the Chinese frontier on the west to Ham-heung and Wonsan on the east. At Pyeng-yang, where they spent several days, they were led to discontinue their journey because of instructions received from the United States Minister in Seoul. In March 1889, Mr. Underwood again set his face northward. This time he was accompanied by his bride, and to Mrs. Underwood belongs the honor of being the first foreign woman to visit not only Pyeng-yang, but Kang-gé in the far north, and to sail down the Yalu to We-ju. In October of this same year, Mr. Appenzeller went again to Pyeng-yang and to the Chinese border as well. In both places he met, instructed and baptized several Koreans. This makes five visits to Pyeng-yang in the period mentioned.

Mr. Loomis, therefore, is in error when he says that "up to the year 1890, only two short visits to Pyeng-yang had been made by any of the Protestant missionaries." As to the "converts made," we do not have the number Mr. Underwood received and baptized, but we know we received enough to nullify the statement of Mr. Loomis. While perhaps we cannot say of those then enrolled "the great part remain unto this present," we know of some who have not "fallen asleep."

In September 1890, the Rev. S. A. Moffett of the Presbyterian Mission, the Rev. H. B. Hulbert of the Government School and the writer went together to Pyeng-yang. The latter left his companions here and continued his journey to the Yalu, then across the country to Ham-heung and Wonsan. On this trip it was our duty to undo, as we suppose is the experience of most of our fellow-workers, some of the work of the last trip. We had to suspend the helper we placed over the work in the city. On Sunday we conducted two public services, held in the house of one of the baptized members. "In the morning," we quote from our journal, "there were fifteen in the little room and some

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standing outside." "In the evening eight were in the room and several outside." We thus particularize in order to correct Mr. Loomis in his account of the work done in Pyeng-yang up to September 1890. This was the beginning of the great work of which we hope to give more in a subsequent issue.

The Hon. C. Waeber. This distinguished diplomat left Seoul on the 15th inst. for Russia. After a short furlough he will proceed with his family to Mexico to which country he was appointed Minister some time ago. Mr. Waeber is well known not only in Korea but throughout the Far East as an able diplomat and courteous gentleman. He came to Korea when Russia made her treaty, selected the splendid compound on which he erected the spacious buildings in which the King of Korea found shelter for a little more than a year. He was a most zealous guardian of Russian interests and the vantage ground Russia has now in this country is due to the consummate ability with which Mr. Waeber managed the affairs entrusted to him by his government. While he was the host of the King, from Feb. 11th, 1896 to Feb. 20th, 1897, the strain on him must have been very great, but he gave the closest attention to even the smallest details.

Mr. Waeber read, some years since, a paper on the "Climate of Korea" before the Seoul community which embodied the results of several years of observation as a meteorologist and is of permanent value. He has also published maps of China, the northern part only. He was at work on a map of Korea, but we are not informed whether it is finished or not.

Mrs. Waeber who went to Russia last spring, is a woman of varied and brilliant accomplishments, and the years she was hostess of the Russian Legation were marked by great hospitality and cordiality. Mr. and Mrs. Waeber were very popular with all classes and they will be greatly missed here. Our best wishes for their future success.

English Policy in Korea.—The reply of Mr. Curzon, Under Foreign Secretary for Foreign Affairs, in answer to questions in reference to England's attitude towards Korea, gives general satisfaction, seemingly, to the papers in the Far East. The independence of Korea, he said, was of international interest, tho as a matter of history she has leaned upon China for centuries and is now supported "by virtue of a sort of common agreement" by Russia and Japan.

The right hon. baronet seemed to think that Korea had been abandoned to her fate, and that she was to be left to share the fate of Northern

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Appenzeller